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VIEW OF

AMERICAN UNITARIAN MISSIONS:

Rec'd at Dep't State Oct 5, 1838

WITH

THOUGHTS ON THE MISSIONARY CAUSE, AND THE INTEREST OF UNITARIANS IN IT.

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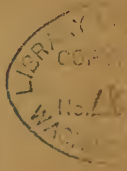

By A. C. PATTERSON.

BOSTON:
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1838.

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NOTE.

It has often been asserted in general terms, that Unitarians have done nothing for the cause of Missions. The writer, having been placed in circumstances which drew his attention strongly to the subject, and having lately the opportunity of fully investigating it, determined for his personal satisfaction to ascertain what had actually been done among us in furtherance of this great work. He accordingly drew up a minute statistical account of the operations of the various Missionary Societies of the denomination for each year during which they have severally existed. The principal facts contained in that account are given in the following view, which is published in its present form, as more interesting to the general reader than the statistical account, and at the suggestion of friends who believed that the same satisfaction which the writer sought for himself would be gratifying to others. The facts have been obtained by examination of the records, papers, reports, and printed notices of the various Societies, and by conversation with persons who either are or have been actively engaged in conducting them, or intimately acquainted with their concerns. Great care has been taken to make every

statement of facts as correct as possible, and the writer feels confident that no material inaccuracy in this respect will be found in the following pages.

Those friends who have kindly aided him by the loan of books and papers, or by verbal and other communications, will please to accept his sincere thanks.

Boston, Feb. 1, 1838.

AMERICAN UNITARIAN MISSIONS.

To estimate rightly the efforts of Unitarians in the cause of Missions, the circumstances of their situation must be borne in mind, which have operated to confine their labors generally to a narrower field than that of the world. It must be remembered, that no church in this country was distinctively known as Unitarian, until, fifty years since, the adoption of a Unitarian Liturgy at King's Chapel in Boston, in 1785, made that the first professedly Unitarian Church in America. It must be remembered, that the great exertions required of new societies, as they have arisen, to sustain their very existence, while professing a faith unpopular with the many, have always made the number large of those whose charity must both begin and end at home. And also, it must not be forgotten, that both before and after the establishment of a Missionary Society conducted by Unitarians, many among them have liberally aided and coöperated with the Missionary Societies of other denominations. With these things in mind, the following general view of Missionary effort among the Unitarians of this country will appear in its just light.

THE EVANGELICAL MISSIONARY SOCIETY.

This was the earliest association for spreading the Gospel conducted by American Unitarians. It was organized thirty years since, Nov. 4, 1807. But among the first Trustees of

this Society we find names which show that some at that time who differed from Unitarians in doctrine, were yet willing to unite with them in supporting a society, whose catholic object was "to provide the destitute inhabitants of our own country with the means of Christian instruction and moral improvement;" "and to be instrumental in erecting regular Churches and establishing Evangelical ministers in succession among people, who, without their assistance, must long have been destitute of these blessings." The Society was originally limited to the counties of Worcester and Middlesex, in Massachusetts. It has endeavored to accomplish its object by employing Missionaries and Schoolmasters, and distributing books and tracts. It has always displayed a most charitable spirit towards all classes of Christians. In the written instructions given to each of its Missionaries, they are charged "to preach the word of truth with all diligence and seriousness to those who are most destitute of religious instruction and most ready to accept their services, and also to administer all Gospel ordinances to the proper subjects;" "to cultivate a friendly intercourse with all regularly settled ministers, cautiously avoiding any interference with their labors by accepting the invitation of any disaffected members of their parishes to preach day or evening lectures, and likewise to avoid speaking disrespectfully of any other Missionaries or Missionary Societies;" "not unnecessarily to enter into dispute with other denominations, but to commend themselves to every man's conscience in the sight of God by manifestation of the truth." The spirit of the Society is seen in the two following articles of its revised constitution, adopted in 1818, when some changes were made which will be spoken of hereafter.

1. "This Society resolve that no persons shall be employed as Missionaries but such as are sound in the 'faith once delivered to the saints,' approved for their knowledge, pru-

dence, and piety, animated with Christian zeal, diligent in their proper calling, and ready to 'endure hardness, as good soldiers of Jesus Christ.'"

2. "As the design of the Society is to aid similar societies in disseminating the knowledge of the only living and true God and of Jesus Christ whom he hath sent, whom to know is life eternal, so it will ever be ready to encourage and unite with them in measures for this important purpose, and to form the closest connexion with them."

We give thus fully the principles and spirit of the Society, because very many are unacquainted with them, if indeed they know that the Society exists.

Its earliest operations were limited to two or three stations in what was then the District of Maine, and three hundred dollars was the usual sum appropriated annually for the support of Missions and Schools. In 1811, the vicinity of Wilksbarre, county of Luzerne, Pennsylvania, was also designated as a field of Missionary labor, but it does not appear that a Missionary was employed there more than a year, if during that time. It was the policy of the Society from the first to establish a fund as a basis for its future operations; and in order to this, a large part of the annual receipts was reserved in the treasury until, on the 25th of Jan. 1813, the sum of $1000 was loaned by the Treasurer, which, together with the interest added to it continually, was to constitute a permanent fund. This sum has been since increased by further additions occasionally from the annual receipts, and by liberal donations from individuals. In 1821, a donation of $2000 was received from an unknown individual by the hand of Dr. William E. Channing. In 1823, another was received from Lewis Tappan, Esq. of twenty-seven acres of land in the town of Colchester, Conn., which was afterwards sold for $216. In 1831, $1500 from a legacy of Thompson Baxter were received. In 1832, a legacy of $500 from

Mrs. Derby was received, and in 1836, a bequest of $500 from the late Mrs. Samuel Parkman was received. In 1832, the permanent fund was $7469·91; and in 1836, it was $7138, yielding an income of four hundred dollars.

In 1817, the Society somewhat enlarged its operations. And that it was beginning at that time to excite a more general interest appears from its semiannual meeting having been held in Boston, and from the receipt of large contributions from two religious societies there, and from one also in Salem. This led to the alteration in its plan which took place the next year. Thus far, as has been stated, the Society was limited to the counties of Worcester and Middlesex, and the contributions were received from a small number of religious societies in those counties, and from the collections at the annual and semiannual meetings. After that time, liberal contributions were received from societies in Boston, Salem, and other parts of the State.

In 1818, the wish to aid the Society having been expressed by many not residing in the counties of Worcester and Middlesex, it was determined to extend it so that it should embrace the whole State. It accordingly took the name of the Evangelical Missionary Society of Massachusetts, and the constitution was revised to suit the new arrangement, with the addition especially of an article providing for the appointment of a committee for Foreign Missions, who should "appropriate, under the control of the Society, all such funds as were designated by the donors for the support of Missionaries out of the Commonwealth, and distribute Bibles and Tracts given for foreign purposes." It does not, however, appear that this article contemplated the support of any Missionary without the limits of the United States. But in pursuance of it, the Society continued to extend its operations, and in the next year $870 were paid to Missionaries, and in 1820 there was a station in Connecticut, besides several in Massachusetts and Maine.

In 1822, in consequence of communications relative to the importance and expediency of a Mission to Pensacola or to St. Augustine, in Florida, the Executive Committee voted $100 to defray the travelling expenses of any one who might be appointed to either station. A committee was also appointed to make inquiries, and, if found expedient, to establish the Mission. It does not appear, however, that the Mission was ever established.

In 1823, measures were taken to increase the contributions to the Society, and make it more efficient. The Trustees voted, to recommend a change of the name to "The Evangelical Missionary Society of Massachusetts, for the aid and encouragement of Parishes and Religious Societies in the United States;" also, that a committee be appointed to prepare and circulate as widely as possible an address to the Christian Public in behalf of the Society, "stating its objects, history, advantages, wants, the great needs of the country, and the obligations of Christians to do something for their supply;" also, that the terms of the annual subscription be altered so that it may be from one dollar to five, and that the life subscription be raised from ten to thirty dollars; also, that efforts be made to induce all the Parishes to take up a collection for Domestic Missions on a given Sabbath in every year. The Address which was circulated in pursuance of the above vote stated, that there were one hundred Parishes which might contribute each an average of fifty dollars a year to the objects of the Society, making an annual subscription of $5000. At this time the Society included, besides the original counties, those of Suffolk, Essex, Norfolk, and Plymouth, and auxiliaries in Maine. The good effect of this movement was visible in the subsequent increase of subscriptions and attention to the Society, which in 1825 reached the height of its prosperity. In that year the receipts were $1472·81, and the appropriations for Missions and the as-

sistance of Parishes, greater than those of any former year, were $1410, distributed among thirteen societies. Since that time, the formation of new societies for similar objects has operated to the disadvantage of this oldest Association, and in 1830, but few of the applications for aid could be answered by appropriations on account of the diminished annual contributions. Only $450 were paid for Missionary services to five persons during that year. For the next four years the appropriations considerably exceeded the annual receipts, and it was found necessary to draw from the permanent fund to meet the pressing applications for aid which the Society received, as will be seen by comparing the amount of that fund in 1832, with the amount in 1836. The expenses were retrenched as much as possible, and consequently in the latter year the appropriations were only $450, but fifty dollars more than the annual income of the fund. Measures were also taken to revive the interest in the Society, and in 1837, being freed from its embarrassments, $600 were appropriated in aid of feeble Parishes. Still the receipts for that year, besides the income of the permanent fund, were only $258. But it has been recently stated that in New England alone, to which this Society now confines its operations, there are thirty-one Parishes unable to support the public services of the sanctuary throughout the whole of the year; and it is earnestly to be hoped that renewed attention will be given to this venerable and useful Association, and that, with the efforts now contemplated, it may hereafter be the instrument of greater good, than it has been at any former period.

The Society has received at various times donations of Books and Tracts, which it has distributed as fit opportunities offered, besides making small appropriations for the purchase of the same for distribution.

According to the constitution of 1818, individuals "who

subscribe the constitution, and pay annually into the treasury the sum of one dollar, and also such Churches as shall annually choose a member to represent them and pay the annual contribution," constitute the Society. At present, the annual subscription is two dollars, and the life subscription thirty dollars.

In consequence of the imperfection of the existing records, it has been impossible to ascertain precisely the appropriations for the years 1821 and 1822. We have, therefore, taken for those years an average of the appropriations near that period; and it is found that the expenditure of the Society for Missions since its formation amounts to $18,924.

THE AMERICAN UNITARIAN ASSOCIATION.

This Association was founded May 25th, 1825. It commenced under somewhat unfavorable auspices, owing to the short notice of its proposed formation. As soon, however, as its purposes became generally known, it drew to itself such attention and favor, as made it at once the prominent Society of the denomination. Great objections were indeed made to it by many, on account of the prejudice against all associations, formerly existing in the denomination to a greater extent than at present. These objections have somewhat impeded its desired progress in past years, though they probably have less force now. This Association has been hitherto rather a Tract than a Missionary Society, though from its foundation it has embraced both these characters; but the greater part of its expenditure has been for the publication of Tracts. It is only as a Missionary Society that we notice its operations in the present view. In the first circular of the Executive Committee, the two following are

mentioned among the " immediate purposes of the Association."

1. " To employ Missionaries, especially in such parts of our country as are destitute of a stated ministry."

2. " To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches, &c. &c."

In a second Address of the Executive Committee to the Public, they repeat that " the support of preachers in destitute sections of our country is an important object; the degree to which it may be carried must depend upon the funds at the disposal of the Association."

Immediately after its formation, agents were employed to proceed on a tour through the West and through New England to ascertain the religious state and wants of the country, that opportunities for action might become known to the Association, and a proper basis be laid for future Missionary operations. Pecuniary aid was also extended during the first year in two instances in the State of Pennsylvania. During that year the amount received for the promotion of the general objects of the Association was $1812·17. The expenditure for Missions has been various in different years. During the first year it was $625·66. In the year ending May, 1831, it was only $105, which were paid to four individuals. In that ending May, 1837, it was about $2090.

In 1826, it appeared to the Executive Committee that " the situation of the poor in Boston had strong claims on their sympathy, as trustees of funds devoted to religious and benevolent purposes." Doubting, however, whether they would be justified in appropriating the funds of the Association for their relief, they proposed to the Ladies of the several Unitarian Churches in the city to establish a " Min-

istry at Large" for the benefit of the poor. The proposition was cordially received, and funds were contributed by them, and the care of the "Ministry" was given to the Executive Committee of the Association, who retained it until July, 1834. But as the funds raised were for this special object, and distinct from those of the Association, we shall give a separate account of this Mission hereafter.

In May, 1832, the subject of the appointment of a General Secretary was very fully discussed, the measure was approved, and a gentleman was chosen to fill the office. He, however, declined the appointment, as did two others chosen after him; but upon the fourth trial the office was filled, and the Secretary entered on the discharge of his duties in April, 1834. Those duties are various; but as an important part of them is of a Missionary character, we have judged it proper to consider $1000 of his salary as an annual expenditure for the cause of Missions. His whole salary is $1500, exclusive of travelling expenses. Immediately after the creation of this office, measures were taken to raise a fund for the Secretary's support, and subscriptions and pledges to the amount of nearly $20,000 were obtained.

The Secretary, during the winter of 1836 and 1837, was employed in Missionary duties in the West and South, where several new Societies sprang up under his influence. Another gentleman, during the whole of the previous winter, had labored for the Association in the same region, while his pulpit at home was supplied by the Association at an expense of nearly $600.

The subject of Missions is receiving from the Association much more attention than in time past, and valuable fruits may be expected from its present operations.

The whole Missionary expenditure of the Association since its formation has been $7,511·94. The average annual expenditure, including the Missionary part of the Gen-

eral Secretary's salary, has been $626. The annual average, exclusive of the General Secretary's salary, has been $334·37.

THE SOCIETY FOR OBTAINING INFORMATION RESPECTING THE STATE OF RELIGION IN INDIA.

This Society was established in Feb. 1825, in consequence of the following circumstances. We learn from a letter of the Rajah Rammohun Roy, that after examining Christianity as presented to him by Trinitarians, he decided to reject its claims, as being too nearly allied to the Polytheism of the great mass of his own countrymen, and inferior to the pure Theism which he had found in the ancient Sanscrit writings, from which he had lately published extracts for the benefit of his people. Soon after, the Rev. W. Adam, who went out from England a Baptist Missionary to India, engaged with Rammohun Roy as an instructer in the Greek and Latin languages, and also, in connexion with him and another gentleman of the Baptist Mission, Mr. Adam was employed in preparing a translation of the New Testament into the Bengalee; and at his invitation, Rammohun Roy commenced with him a reëxamination of the Scriptures, to determine whether they did not actually teach a system of faith free from the objections which decided him against Christianity, when it was presented to him before by Trinitarians. The result of their investigation was the settlement of both in Unitarian views of Christianity. They immediately contemplated an effort to establish a permanent Unitarian Mission at Calcutta; the first step towards which was the formation of "The Calcutta Unitarian Committee" in Sept. 1821. This body, which at first consisted of a very few individuals, immediately took measures to interest the Unitarians in England and America in its behalf, while, in

the mean time, meetings for religious worship were held under its auspices, at which the Rev. Mr. Adam officiated, until, finding that even the liberal contributions of the few Unitarians in Calcutta were inadequate to his support, he was forced to engage in other pursuits.

The applications of the Calcutta Unitarians for Foreign aid were first noticed in a letter from the Rev. Dr. Ware of Harvard University to Mr. Adam, dated April 24, 1823, containing twenty questions relative to Missions in India, and in another letter of similar import from the Rev. Dr. Ware to Rammohun Roy, bearing the same date; to which very full answers were received, which inspired confidence in the persons engaged in the enterprise, and a strong interest in its success.

In the year 1824, two sound and spirited articles on Foreign Missions appeared in the Christian Examiner, and also a Review of the above Correspondence, which probably contributed to the formation of "The Society for Obtaining Information respecting the State of Religion in India." The first act of this society was to remit $600 as their first annual contribution in aid of the funds for the support of a Missionary, with an engagement to continue the same remittance for three years certainly. Previously to this, however, $375, contributed for the support of a Missionary by individuals whose names are not given, were sent to Calcutta, together with a donation of $100 from the "Association for aiding Religious Charities" in Brattle Square Church, Boston.

And here it is proper to add, for the purpose of showing the interest that was felt in this subject, that the Address before the Ministerial Conference in Berry Street, at its annual meeting in May, 1826, was upon the duty of Unitarians in respect to Christianity in India; and that, upon motion, the following resolutions were passed.

1. "That in the opinion of the Conference the peculiar circumstances of India justify and require an effort in aid of the cause of Christianity in that country, and that the members use their individual exertions to promote this object."

2. "That this Conference do earnestly request every Unitarian Minister to communicate to his people all the information he has or may obtain on this interesting subject, at such time and in such manner as he shall himself deem expedient."

3. "That any member of the Conference, who shall raise from his people or otherwise any funds in support of Christianity in India, be requested to forward them to the Treasurer of the Society for Obtaining Information respecting the State of Religion in India, to be applied according to the discretion of that Society."

In the course of the year 1826, that Society was merged in a new one formed under the following circumstances. A meeting of persons interested in the subject of a Mission to India was held on the 7th of May, at the vestry in Berry Street, when it was resolved, "That it is expedient that means should now be devised by us, and, as soon as may be, carried into execution, for the advancement of Christianity in India."

A committee was also appointed to consider whether the scheme for furthering this object proposed by the Calcutta Unitarian Committee was the best that could be adopted, or whether other means should be devised for its accomplishment, and to report on the 14th instant.

The full attendance at the adjourned meeting showed a lively interest in the subject. The Committee reported that in their opinion the amount of $7500, solicited from the American Unitarians, would be more cheerfully contributed as a gift than as a loan, (which last was the form proposed by the Calcutta Unitarian Committee,) and that the best

mode of obtaining this amount would be a widely extended subscription, which would allow all who were interested in the object to contribute according to their ability; and that the greatest satisfaction would be felt, if the subscribers to the fund among ourselves should have a voice in the question how their subscription should be invested and applied. The Committee therefore proposed the following resolutions, which, after an animated discussion, were adopted.

1. "That funds be forthwith raised by subscription for the purpose of promoting Christianity in India."

2. "That a Committee be now appointed to obtain subscriptions to this fund, who shall be authorized to call a meeting of the subscribers to determine upon the method of its investment and appropriation."

The subscriptions obtained amounted to about $4000.

A meeting of the subscribers to this fund was held on the 12th of November, at the vestry in Berry Street. A committee, appointed at a previous meeting to confer with "The Society for Obtaining Information respecting the State of Religion in India," reported that a union of the subscribers to this fund with that Society was practicable and expedient, and presented the draft of a Constitution for a new Society to be formed by this union, which, with some modification, was adopted. The name given to the union was

THE SOCIETY FOR THE PROMOTION OF CHRISTIANITY IN INDIA.

Any person becomes a member by the annual subscription of two dollars. This society remitted $600 for the support of a Missionary before the close of the year 1826, with a pledge to remit an equal sum annually for ten years, expressing a strong hope of being able to continue this contribution indefinitely. Encouraged by this remittance and pledge, as well as by aid from Unitarians in England, the

Calcutta Unitarian Committee reëstablished the Mission in that city, under the superintendence of the Rev. W. Adam, on the 1st of May, 1827. In the following year, 1828, another remittance of $600 was sent to Calcutta for the support of Mr. Adam; but towards the end of that year information was received that he had relinquished his Missionary labors in that city. Several causes are said to have conspired to induce him to this course. The floating character of a great part of the English population at Calcutta made the dependence to be placed on English Unitarians there uncertain. Mr. Adam also, it is said, being a highly conscientious man, was unwilling to be enjoying the support of English and American Unitarians without a decided prospect of usefulness in introducing Christianity among the natives of India; but he found that the highly respectable native gentlemen who attended his services and contributed to the support of the Mission, were, with the exception of Rammohun Roy, only Theists; and that since the publication of the extracts from their sacred books, which were found to teach a pure Theism, they had become inclined to regard their own sacred writings as superior to the Christian Scriptures, and of the two, the more ancient and genuine records of religious truth and the revelations of God; so that the hope of converting them to Christianity seemed to him distant and small. But we learn from an intimate friend of Mr. Adam, that the circumstance most prejudicial to the success of the Mission, was the delay of English and American Unitarians in furnishing aid to their brethren in India. It will be perceived by referring to the dates, that nearly two years must have elapsed between the application from Calcutta for aid, and the arrival there of the first notice of the same, which was from America. And when it is remembered, that it was not till after the publication of the Correspondence of the Rev. Dr. Ware with Mr. Adam and

Rammohun Roy, that efficient aid was rendered, so that until 1825 nothing important was done, it will be seen that the desired assistance could not have reached Calcutta until nearly four years after the application for it was made. Meanwhile, it had been found impossible to sustain the effort commenced in 1821, and the abandonment of that was discouraging; then, the hope of foreign aid was so long disappointed, that the interest of the public mind, which was fixed on the subject at first, had been withdrawn to other objects, the spirit of the little body of Unitarians and their confidence of success was diminished, and the golden time for action had passed away; so that the second attempt to establish the Mission was attended with difficulties, which, at an earlier period, would have been less formidable, perhaps surmountable.

In 1830, the two remittances sent in former years to Calcutta, amounting to $1200, were received back again by the Society, the resignation of Mr. Adam making the use of them unnecessary. Since that time the Society has held its funds invested and accumulating. They now amount to $5416·20.

The only actual expenditure by American Unitarians for the Mission at Calcutta has been $600, the remittance of the Society for obtaining Information respecting the State of Religion in India; $375, the donation of persons whose names were not given; and $100, the gift of The Association for aiding Religious Charities, in the Brattle Square Church, Boston; making in all $1075.

THE MINISTRY AT LARGE IN BOSTON.

This ministry was established, as we have before seen, through the agency of the Executive Committee of the American Unitarian Association. It was supported until

May, 1834, by the contributions of Ladies in the several Unitarian Societies of Boston; and the funds so raised were devoted to this object exclusively, though the management of them and of the concerns of the Ministry was given to the Executive Committee of the Association. The first Missionary appointed entered on the discharge of his duties Nov. 5, 1826. The salary he usually received was $800. In 1832, information was received that, in consequence of his Reports, a similar Ministry had been established by Unitarians in London, and another was projected by the Unitarians of Manchester, England. In that year also, the health of the Missionary having become impaired by his labors, another gentleman was associated with him in the work, and the usual salary was divided between them. In 1834, the first appointed Missionary being obliged to leave the work for a time on account of his failing health, another gentleman commenced supplying his place. In that year also, a change in the mode of supporting and managing this Ministry was projected, as will be seen by the following extract from the ninth report of the American Unitarian Association.

"It is now in contemplation to adopt measures by which the Executive Committee will be relieved from the care of this Ministry. The interest, excited in a great degree by the reports of the Ministers at large, in the moral and religious wants of the poor of the city, has led to a consultation among the friends of benevolent action, as to the best means of relieving these wants. This consultation has resulted in a plan to effect a union of the various churches of our faith in the city for philanthropic objects, and it is expected that the plan will be carried into operation in the course of the coming season."

Accordingly, soon after, the care of this Ministry devolved on the "Benevolent Fraternity of Churches," which held its first meeting for business on the 10th of July, 1834, and

assumed the liabilities of the Ministry at large from the 1st of May, 1834. It was composed of nine out of the thirteen Unitarian Societies in Boston, and was aided by contributions from some of the other four. The "Fraternity" appointed immediately three Missionaries; and since its formation has annually expended, in support of this Ministry, about $2500.

Connected with this Ministry, three Chapels have been erected, entirely, with the exception of a trifling sum, by the liberality of Unitarians; while at the same time it should be said, that the services held in them have always been intended for all of every denomination who might choose to attend. The cost of Friend Street Chapel was about $3600; that of Pitts' Street Chapel, about $16,000; that of Warren Street Chapel, nearly $20,000. This last, however, has ceased to be under the care of the Benevolent Fraternity of Churches, and the Ministry in it, having become separate and somewhat peculiar, we shall notice it separately.

The expenditure in support of the Ministry at large since its commencement has been $13,450.

THE MINISTRY AT LARGE IN THE CITY OF NEW YORK.

This Ministry for the benefit of the Poor was established in May, 1833, and a Missionary was appointed with a salary of $1200. He was supported by the subscriptions of fifty-five individuals, yielding $1500 annually, obtained, with three or four exceptions, within the limits of the First Unitarian Society in that city. Three hundred dollars of the above fifteen, together with other voluntary offerings, constituted the poor's purse of the Missionary. The same subscribers, with very few changes, continued to support the Missionary until the spring of 1837, when he resigned, and

no successor has been appointed in his place on account of the pecuniary difficulties of the times.

In 1836, a subscription of nearly $3000 was made by the Second Unitarian Society in New York, for the support of another Minister at large. A Missionary was appointed for a year, with a salary of $1500. At the expiration of the year, in the autumn of 1837, this Mission was also suspended for the same reason which led to the suspension of that in the First Society. It is earnestly to be hoped, however, that these noble works may be soon resumed.

The amount expended in their support has been $7800.

THE WARREN STREET CHAPEL MISSION IN BOSTON.

This Chapel was built by the subscriptions of individuals, but was at first under the care of the Fraternity of Churches. The services have always been adapted by the officiating minister to the capacities and feelings of children, and but few adults have attended them. The minister received a salary of $1000 from the Fraternity of Churches. That body, however, having decided that the funds placed at their disposal were intended for adults, and not for children exclusively, and the minister being satisfied that his work of instructing children exclusively was a most important one and promised gratifying results, he was led to resign his office of Missionary to the Fraternity of Churches, and the attempt was determined upon to support the services of the Warren Street Chapel independently of that body. An Association was formed for this purpose, composed of those who subscribed funds for the building of the Chapel, with others who should join them. At present, any one who pays five dollars annually becomes a member. The sum raised each year is $1600, of which the officiating minister

receives $1200 as his salary, and the other four hundred go to defray other expenses of the Chapel. This sum being contributed by persons of different denominations, and the services being for all children who may wish to attend, of every sect and name, the Mission of this Chapel is not now designated as Unitarian, though it is supported chiefly by members of that denomination. The Association for the support of this Chapel issue a series of small tracts suitable for children, which has reached the twentieth number. They have expended in support of Chapel services since the commencement of the Mission in April, 1837, about $1600.

THE PLYMOUTH, DUXBURY, AND KINGSTON MISSIONARY ASSOCIATION.

The Unitarian Societies of these three towns associated themselves in April, 1837, for the support of a Missionary in the West for six months. The Missionary went to his station at Hillsboro', Illinois, in the May following. The expense of his support has been $450.

THE MINISTRY AT LARGE IN LOUISVILLE, KENTUCKY.

The experiment of such a Ministry has been projected by members of the Unitarian Society in Louisville, and $500 have been provided to commence the work, which is delayed now only by the want of a Missionary who will take charge of it.

In addition to the above it should be stated, that Unitarians have always been actively interested in "The Society for Propagating the Gospel among the Indians and Others in North America," thought to be the oldest Missionary

Society in the country, founded in Nov. 1787, which during the present year appropriates an income of $1500 to Western Missions. But this Society, being supported by persons of different theological views, is exclusively related to no denomination.

In the following summary, the expenditure of the Evangelical Missionary Society, of the American Unitarian Association, and of the Ministry at Large in Boston has been estimated up to May, 1837, the latest date to which we have official accounts. The expenditure of the other Societies has been brought down to the present time.

SUMMARY OF EXPENDITURE FOR MISSIONS.

Evangelical Missionary Society . .	$18,924 00
American Unitarian Association . .	7,511 94
For Missions in India	1,075 00
Ministry at Large in Boston	13,450 00
" " in New York . .	7,800 00
Warren Street Chapel	1,600 00
Plymouth, Kingston, and Duxbury Association .	450 00
	$50,810 94

THOUGHTS ON THE MISSIONARY CAUSE, AND THE INTEREST OF UNITARIANS IN IT.

In pursuing the reflections suggested by the preceding view of Missionary effort among us, we may possibly be met by a skepticism in some minds upon the whole subject of Missions, and especially upon that of Foreign Missions. The Utilitarian may call it folly to engage in an enterprise which promises, in his view, so precarious and inadequate a return for the amount expended in its promotion. The Indifferent may turn away at once, without admitting thoughts which might break his slumber, and convince him of duty. And the Fanaticism, which has approached this work in a zeal without knowledge, may disaffect many. But neither, nor all of these can degrade a subject, which draws its title to dignity from the command of the ascending Son of God, "Go ye into all the world, and preach the Gospel to every creature." Neither the want of faith in some, nor the indifference or imprudence of others, in regard to this great subject, can weaken its claims with any candidly inquiring mind which acknowledges the paramount authority of the word of God.

Our Saviour said, "I am the resurrection and the life." This is true, and by all Christians acknowledged to be true, in a moral, as well as a physical sense. The Son of God presents himself to us in the Gospel, as the power which is to regenerate the living soul of man throughout the world, as well as to reanimate the tribes of earth when the grave shall give up its dead; as the resurrection of virtue to the dead soul, no less than of life to the dead body. We may

have long regarded our Saviour in this light. And yet, a little contemplation of his words, while it shows us how wonderful are the truths which we believe, may bring some moving conceptions of duty to our view.

"I am the resurrection and the life." From me is to go forth the influence, which is to raise the world from the moral death into which it has fallen. — Is it then true, that the religion of Jesus Christ is the only power which is to restore the image of God to the hundreds of millions of hearts, from which it is effaced by universal and prevailing sin? Is this Sun of Righteousness the only purifying fire, which is to consume away the dross of earth, and bring heaven in its purity and joy to each soul? — But how is it to be done? — Thick darkness, even now, broods over the multitude of nations: and on no people of all the earth has more than the morning twilight of Christianity yet shone. Nay, the wisest and purest community is still but as the cloudless heaven of night; scattered over its face are a few hearts from which a clear, bright beam of the Holy Light shines forth, but from the general space the rays come feebler, while at many points can be discerned only the faintest flickering of the Light. How are the Kingdoms of this World to become the Kingdoms of our Lord and of his Christ? Eighteen centuries ago, men crucified their Divinest Benefactor. They would not bear the Light of the Spiritual Life. But the cross could not wholly extinguish that Life. A spark of it remained in the hearts of his few disciples. But has it burst forth into an all-conquering flame? The seed was sown. But has the harvest been abundantly plenteous? How many are the sad and sere spots, from which the Angel reapers, were they to come now, would gather no sheaves for the Heavenly garner. We cast our eye abroad upon the world, and ask where is the power of Christianity, as displayed in the institutions, the lives, the hearts of the nations? We wish not to make

a dark picture. We rejoice with thanksgiving to God for the benign influence which Christianity has shed over the civilized portions of the earth, and for the hopeful promise of yet nobler triumphs of his Son over these portions. We would look with the most favorable eye upon the past and present influence of our religion; for the picture needs no shading at our hand to deepen its gloom. We need only to present the fact, that of the eight hundred millions supposed to inhabit the earth, only two hundred millions are claimed as belonging to Christian countries, or as coming under a Christian influence. And how many of these there are, on whose hearts Christianity exerts a saving power, the Searcher of hearts alone must judge. Now we ask, what is the condition of those six hundred millions, without the limit of Gospel influence? We will not attempt to harrow the feelings, nor will we incur the charge of exaggeration, by revolting description; but surely, as Christians, we may be permitted, nay, we are bound, to look upon the nations without Christianity, as our Saviour and his Apostles looked upon them. Idolatry has changed neither its character nor its influence since their time. And if any one would know how our Saviour and his Apostles regarded the nations under its influence, he has only to refer, among other passages of the New Testament, to the first three chapters of the Epistle to the Romans; where he will find an account, which fully substantiates the observation of the careful student of the world's history, that Idolatry is the legitimate and fruitful source of every species of abomination of which human nature is capable. And, moreover, he will find it to be the doctrine of St. Paul, that the worshippers of false gods, having turned away even from the light of nature, by which, he says, "the eternal power and Godhead of the Deity from the creation of the world are clearly seen, being understood by the things which are made," are therefore "without excuse," and in a

state of alienation and condemnation with the true God. We would not, however, be understood to infer from this statement of St. Paul, that all who die unconverted to Christianity are doomed to everlasting perdition. It is not for us to limit the mercy of God. But one thing is certain. We have no authority to say that they will be saved. They are not under the covenant which God has made in Christ. The promises of forgiveness have not been "visibly signed and sealed" to them by the reception, duly and rightly, of the Christian sacraments. And though God, of his infinite love, may save the faithful who die in the profession of a false religion, they will be saved by a higher power than that of the religion they profess; for that religion, we know, has not the power to save them. For the Scripture plainly sets forth Jesus Christ as the "chief corner stone," and says expressly, "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

After this view of the heathen world, our question returns upon us with redoubled solemnity, "How are the Kingdoms of this World to become the Kingdoms of our Lord and of his Christ?" Let us see if the Saviour or his Apostles have furnished us with any answer to this question. — That our Lord intended his religion for the whole world is evident, from the general tenor and spirit of the New Testament, as well as from passages like the command to the Apostles, "Go ye into all the world, and preach the Gospel to every creature." The beloved disciple also represents him as the "propitiation for the sins of the whole world." To the propagation of this religion our Lord devoted himself during the short period of his ministry. In the early part of this ministry, he selected twelve men to be his constant companions and the witnesses of his miracles, that they might be qualified to continue the work when he should

leave the earth. And at his ascension, he actually committed to them the work, and constituted them his successors, with these memorable words; "As my Father hath sent me, even so I send you." "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world."

Thus commissioned, and thus assured of the Saviour's perpetual aid, and receiving, moreover, on the day of Pentecost, the promised gift of the Holy Ghost, which was to guide them into all truth and enable them to work miracles, the Apostles went forth to continue the work which their Master had begun. And when their ministry was closing, what provision did they make for the further spread of the Gospel? "They" also "ordained elders in every city" and successors to themselves; directing them also how they should continue the succession of teachers after their death. Thus St. Paul charges Timothy; "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

Thus we arrive at a conclusion of inestimable moment. After our Saviour and his Apostles had carried the "unspeakable gift" of Christianity to a part of the world, the duty of carrying it to other portions was laid on those who had received the priceless treasure of our Holy Faith. It remained for the believers in Christianity to extend its triumphs throughout the earth. — But, miraculous powers having ceased in the Church, some may be ready to say that this is a work of appalling magnitude, to which the Church

is not equal. But let not such forget, that it is not human strength, but Divine Grace that is the efficient power here; that it is not man working, that is to convert the world, but, as in the case of the Saviour, we speak it with reverence, it is God working in man. There is a faith in Human Nature, which puts out of view the necessity of Divine assistance; and therefore, in estimating what enterprises we shall undertake, measures our available power by the gauge of man's strength. But rather should we take a scriptural view of this matter; and, while we place less reliance on Human Nature, presume not to limit the Divine aid which shall be given to the efforts and prayers of unwavering Faith; remembering, especially, the words of our Lord to his successors and representatives; "All power is given unto me in heaven and in earth." "Lo! I am with you alway, even unto the end of the world."

The body of believers, the Christian Church, having thus been appointed to this world-redeeming office, another question comes before us, which cannot be approached without painful reflections. How has the Church fulfilled its infinitely important mission? Has the one object kept before its eye, has the one principle of its action been the resurrection of the nations from spiritual death? Look abroad upon the field of the world. Where are those Legions of Light, led on by the banner of the Cross, which should be pressing forward, one mighty host, to invade the dominion of Sin, and dash down the ensign of blood from its towers of destruction, and plant upon the ramparts the snow-white sign of Peace, transforming them to a refuge of eternal safety to the Sin-conquered soul? Where are those Legions? See them — trying the edge of their steel on a brother's heart. See the Christian Church, rent in pieces, each devoting the other to death, persecuting with fire and sword; rent in pieces, till here we are in scattered bands, so jealously independent,

that they cannot be brought to act as one with a brotherly affection on any interest of a common faith. Is it not time these evils were repaired? Time for the Church to go forward, "in unity of spirit, in the bond of peace," to fulfil the long neglected, most imperfectly discharged Mission, which the Saviour and his Apostles left in its trust?

And now we have reached a point of near interest to ourselves. There is a small part of the Christian Church, which believes that, soon after the ministry of the Apostles closed, Christianity was corrupted by the admixture of a false philosophy, and that, since that time, the great majority of believers have held an unworthy, and, in some respects, injurious form of faith, instead of the pure doctrine of the Gospel. This small body of believers, therefore, are peculiarly situated in regard to the duty of spreading Christianity. They have before them, not only the millions of the heathen world, yet to be brought into the fold of Christ, but also the great body of those already in the fold, materially ignorant, as it seems to them, of the religion taught by the Saviour. Here, then, we should look for an unparalleled interest in the spread of the Gospel. Here we should look for the vital spark, the very heart of the life of Missions. Brethren, what is the true state of the case? Is it for us or against us? On this question shall we speak, or be silent? We are not persuaded that it is consistent with fidelity to our Master to shrink from the full consideration of this subject; and we propose to look at it in the spirit of humble, candid, impartial self-examination; believing this to be the surest way to improvement, and convinced that such a course must also be the most acceptable to a community of Christians, which claims to be especially governed by the spirit of progress; since he, who wishes to become better, is glad to be told of his faults, and it is only he, who slumbers contented with present attainments, or has resolutely set his face against

going forward, who is annoyed by the mention of deficiencies. The subject presents itself in the form of a question. Has a true Missionary spirit been manifested constantly and generally among American Unitarians? Many may think the formal statement of this question quite unnecessary, and be ready to allow it a negative answer, and think they find, in the peculiar situation of Unitarians, ample and honorable reasons for their doing no more for Missions than they have done. But while we feel obliged to say with them that a Missionary spirit has not been constantly and generally manifested, though, on the part of individuals, there have been most noble efforts, we cannot see that the reasons offered for our justification are sufficient. On the other hand, some may be ready to deny that we have been deficient in a true Missionary spirit, and may point to our Missionary Societies, coeval almost with the existence of the denomination, as a proof of their position. A brief review of the past will best lead us to the true knowledge of our state in regard to this subject. Let it be borne in mind, at the same time, that the question is, whether a true Missionary spirit has been constantly and generally manifested among us.

In the first Missionary Society conducted by Unitarians, it will be remembered that only two counties of one State were included, for the space of ten years. The movement did not begin where the strength of the denomination lay; and even in those counties, for several years, but three congregations were very instrumental in supporting the operations of the Society. A long period elapsed before the interest of Unitarians in this immediate vicinity was excited in its objects; too long a period to have been consistent with an active Missionary spirit; and, if such a spirit had existed, although Unitarians in Boston might have been assisting the "Society for Propagating the Gospel" and others, it seems hardly natural that they should have passed by the claims of

a Society, established and conducted by members of their own denomination. When, however, in 1817, they became sensible of its claims, and, in 1818, it was determined that the Society should include the whole State of Massachusetts, its progress was still slow; and five years after, when an extraordinary effort was made to increase its efficiency, we find that only four counties, in addition to the original two, were included in it, and that the annual receipts amounted to only about $700; whereas, in a circular issued at that time, (1823,) it was stated that there were one hundred Parishes which might each contribute fifty dollars annually, making an annual subscription of $5000. We can have no better evidence, that but a small part of the denomination, at that time, was interested in the operations of this Society; yet it was then eight years since the final separation had taken place between Unitarians and other denominations, and the necessity of distinct action on the part of the former must have long been obvious. A strong impression was, however, made by the effort in 1823, and in two years after we find the annual receipts doubled, and the Society in the most prosperous state it has ever seen. In 1825, $1473 were received, and $1410 were appropriated. From this time it gradually declined until the recent effort to revive its former usefulness. Why did it decline? The records say, in consequence of the formation of other similar societies. Those must have been the American Unitarian Association, and the Society for the Promotion of Christianity in India. But neither of these was a substitute for the one in question, the Evangelical Missionary Society, nor did they make it at all the less necessary. They contemplated similar objects it is true, but not the same object. The American Unitarian Association, in its Missionary operations, looked almost wholly to the South and West, and left the Evangelical Missionary Society still in the occupancy of New England

as a field of labor, which it has retained to the present time. And if its supporters had felt a strong and intelligent interest in its object, how could they have suffered it to languish as they have done, especially when, in 1827, it was determined to be inexpedient to unite the Society with the American Unitarian Association? The immediate withdrawal of subscriptions from the Society, as soon as the latter Association was formed, obviously indicates the limited number of persons interested in Missionary efforts, and shows also, that many probably subscribed to it as they would to anything else, simply on being asked, without a distinct appreciation of its objects or interest in them; otherwise, they would have seen that their contributions were none the less necessary after the Unitarian Association was formed than they were before; and, certainly, the very low terms of subscription to both of these Societies could not have been so burdensome to many, as to have made them feel that they could assist only one. The evil, which has ensued from the neglect of the Evangelical Missionary Society, may be inferred from the fact, that in those years lately when its appropriations have been the smallest, there has been at the same time no aid given by the Unitarian Association to Parishes usually assisted by the former Society. And the earnest appeals of Parishes from which it was found necessary to withhold aid, testify yet more strongly to the evil. In 1828, twelve individuals received $1124. The next year, the appropriations were reduced more than one half. And in four of the later years they have been only from $400 to $500, received by from five to seven persons. And yet, to compensate for this reduction, there has been no relief from any other quarter, and Societies, formerly assisted, have been obliged to suspend the services of the sanctuary in part, if not entirely. Feeble Parishes of New England, for the last seven years, have, with two or three exceptions, been wholly dependent on the

Evangelical Missionary Society for aid. And yet it has been recently stated that there are thirty-one such Parishes. How inadequate that Society must be to the call which presses upon it, and which ought to be met, every one can see. Does the history of that Society evince that a Missionary spirit has been constantly and generally manifested among us?

We turn to the American Unitarian Association. And here it is observable, that, while the early addresses of the Executive Committee state that "the support of preachers in distant sections of the country, which are destitute of a stated ministry, is an important object, and that the extent to which it may be carried will depend upon the funds of the Association," the actual expenditure for this object has been extremely small, compared with the whole expenditure of the Association. As we have already stated, the main appropriations have been for the publication of Tracts. But at the same time, there has been a balance remaining in the treasury, every year, after all the expenses were paid. This balance, in 1832, was as small as $176·33, but it has generally been as large as $1000, and in 1837 it was $3011·66. The average of the balances remaining in the treasury at the end of each year, during the twelve years since the Society was formed, is $1194·28. And further, this is to be understood only of the funds subject to general appropriation, and exclusively of the Fund for the Ministry at Large and the General Agency Fund, which were kept inviolate for their special objects. So that it appears, that from the funds subject to appropriation for general Missionary operations, but a small amount has actually been expended for that object; and that the appropriations of each year have borne but a small proportion generally to the amount which might have been appropriated, and, in the last two or three years, but a very small proportion. Thus,

for the year ending May, 1837, the general Missionary appropriations were only $590, while, after all the expenses of the year were paid, a balance remained in the treasury of $3011·66; more than five times the amount of the Missionary appropriations. From this it would appear, that the Missionary department of the Association has received a smaller share of attention than its importance merits, and less, perhaps, than was intended at the formation of the Association; far less, it will seem to the reader, than the means at the command of the Association would warrant. But with regard to the last remark, it is proper here to notice the statement of the Executive Committee, explaining the reason of the large balances in the treasury for the last two or three years. They say that they have been ready and anxious to send out missionaries, but have been wholly unable to find suitable men who would go. This statement, while it exonerates the Committee, deserves consideration, and suggests two or three remarks. This difficulty of obtaining Missionaries must be owing to one or more of these three causes; either there are not persons otherwise so disengaged that they could enter upon this work; or the difficulties and trials of the enterprise are such as to deter them; or the pecuniary compensation is so small that they cannot, consistently with an indispensable regard to prudence, venture upon the expedition, however they might wish to do so. The first of these causes is undoubtedly operative to some extent, and it is the general opinion that the number educated for the ministry among us is much too small to meet the wants of the denomination. The second cause we do not believe operates, to any extent, to the prejudice of the Missionary enterprise among us. Devoted spirits are not wanting, who would be ready to encounter any difficulties that should obstruct their path. With regard to the third cause, we think it is worthy of consideration, whether it

may not reasonably present an obstacle to the efficient prosecution of our Missions. Obviously, the Missionary must be supported. But the clergyman, generally, is without means, except such as are derived from his profession. And from a cause which will involve him in debt, a minister thus situated is impelled, by every consideration of justice and of his own peace, to turn away. For, in the present state of public opinion, having little or no resource but his profession to enable him to throw off the debt, his prospect of relief is well nigh hopeless. Keeping this in view, if we turn to the Reports of the Association, we shall find that the Missionary appropriation to each individual has in no one year exceeded $ 100, except in two instances, while it has often been only $ 25 or $ 50. In the two instances excepted, the appropriations were for the supply of the pulpits of ministers who were performing Missionary duty for the Association. But the stations at which Missionary duty has been performed have been often very distant, as, for instance, at Savannah and St. Louis; yet the compensation has been only at the rate of ten dollars for each Sunday on which the Missionary preached, while generally, no provision has been made for the expenses of travel to and from the distant stations. In most cases of Western Missionary service, the allowance of the Association has barely been sufficient to enable the minister to reach his distant station, while his support there, and the actual compensation for his services, and the expense of his return, if his stay was to be temporary, must be provided for by the little company to whom he ministered, or by himself. Doubtless it will be asked, how then have those distant churches been planted? The way is this. Persons who have been willing to travel at their own expense, and invalids who have been obliged to avoid the inclement winter of the north, have officiated for comparatively a few Sundays, until a Society was organized,

which directly took upon itself the support of a minister. The Association has paid them for the Sundays on which they preached, while the efforts of the little flock thus gathered and their own purse have defrayed the heavy expenses of their journeys. The truth is, the service of those distant Missions is an expensive service. Is it then surprising that few are to be obtained to engage in it? Is not the reason obvious, when it is observed how few have the means to engage in it? On the other hand, are not the pecuniary sacrifices, which have been made in this service, good evidence that there is no want of interest in the work on the part of the laborers? And further, are not the noble efforts, which have been made by those little distant bands to support religious services, ample encouragement to the Missionary to apply himself to this work, if he were properly assisted and sustained by the Association, until his flock became strong enough to support itself entirely? The establishment of a religious society on new ground is not the work of a few days; and especially, in a recently settled and growing community, a society may require assistance at its foundation, which in a few years may be able, not only to support itself alone, but also to extend a fostering aid to others. In such a case, is it not important that the Missionary, besides being sent free of expense to his distant station, should also be assured, that such part of a decent maintenance as his little flock cannot give, shall be furnished to him by the Association, so that anxiety for his support may be dispelled, and he be able to sow in hope, and patiently labor with a sustained effort? Such continued labors would be almost absolutely certain of producing the desired fruits, and the Association might receive at length into its treasury, from such societies, a copious return for its fostering care. Let it be ascertained each year how much the new society can pay for the support of their minister, and let the Association

add to that such a stipend, as will enable the Missionary to live with comfort and peace. And as the society grows in strength, let the stipend be diminished, and when the flock can bear its own burdens, let it be wholly withdrawn. But it must be obvious to any one who examines the Missionary operations of the Association, that they have fallen far short of this. We speak of our Missions in the West, while, in truth, the Association has not supported a single person entirely as a Missionary there, and has employed there only one person for so long a space as four or five months, in addition to the one visit of the General Secretary to that region during the four years his office has existed. As to the rest, all that has been done has been to pay about twenty persons from $25 to $150 each, for preaching a few times in different places of that region during the space of twelve years.

The explanation of the Committee leads to a further remark. The Association has, in some instances, given aid to Parishes in New England. Now it would seem, that, while no Missionaries could be obtained, the surplus balances in later years would have greatly relieved some Western societies, which have been known to labor hard to support themselves, and also, those New England Parishes, which the failing strength of the Evangelical Missionary Society has left destitute of their accustomed means of sustaining religious worship. It has been in these later years, while the balances of the Association have been the largest, that the means of the Evangelical Missionary Society have been the least. Precedent admitted that the Association should assist these feeble Parishes. And how obvious was the necessity. In the year ending May, 1835, the aid given by the Evangelical Missionary Society was reduced to $400, while the Missionary appropriations of the Association, that year, were only $50 for preaching at St. Louis, and $50 for

preaching at Savannah, and the balance in the treasury at the end of the year, subject to such appropriation, was $1176. How would this sum have cheered the hearts of many, who were obliged that year to see their house of prayer stand solitary and silent. How should these things have escaped the observation of an active Missionary zeal?

We have not noticed, in these remarks, that proportion of the General Secretary's salary, which we considered as a compensation for Missionary services, as that is provided for by a separate fund, and does not affect the ability of the Association to support Missionaries from its general funds; and these are the only funds of which we have spoken. With regard to the General Agency fund, however, it may be remarked, that those, who were present at the meetings held to discuss the propriety of establishing that office, will remember that the amount, actually realized for its support, fell far short of the sum intended to be raised, and the expectations of the projectors of the measure were considerably disappointed, although the measure was by all acknowledged to be of the highest importance, and the most beneficial effects were anticipated from its operation.

We may look with more satisfaction upon the next chapter in the history of our Missions. The Ministries at Large, in the cities of Boston and New York, have been carried forward with a zeal and constancy truly praiseworthy and Christian. And the blessed fruits they are seen to have produced, seem to be an ample security that they will be continued with a steady and increasing zeal. In truth, in this Mission, we seem to have walked rather by sight than by faith. The good effects of it have been so immediate and obvious, that we have hardly been obliged to wait in faith for the Divine blessing on our work and labor of love. And we regret that there should be the single symptom of doubtful progress in this work, found in the suspension of the

Mission in the city of New York. We know that the Unitarian Societies there have suffered severely by the general embarrassments of the times. But we have seen, among some other communities of Christians, the noble resolution taken and acted upon, that retrenchment should be made in all other expenses not absolutely necessary, before their contributions should be withdrawn from the cause of Missions and Christian charity. It is an example worthy of imitation.

While, however, we may indulge a just satisfaction in view of these Ministries at Large, and while we have no reason to doubt that they have been supported by a spirit of the purest philanthropy, still it must be obvious to any one who reflects upon it, that this Ministry, by its very nature, affords the lowest test of a true Missionary spirit. It is supported by the community in the midst of which its beneficent operation takes place. Various motives, therefore, will induce to its support, some less disinterested than others, and this, too, often without the person contributing being conscious of any alloy in his philanthropy. Many persons will do much to build up honorable and benevolent institutions in their own city, whose contributions would be small towards the support of similar institutions in other cities. Every citizen also, who reflects at all, must see that the prosperity and safety of his city depends much on good morals and Christian principle in the numerous class of its poor. The distress and degradation of this class, moreover, is ever before him in his daily walks, impelling him to do something in their behalf; and while the community which responds to this call upon its sympathy deserves all praise, the community that is insensible to the call must be considered extremely deficient in the spirit of the Gospel. Every one has an interest at stake in the happiness, contentment, and Christian principle of the poor in the city where he dwells.

Therefore, while this kind of Mission may be supported by the purest motives, it yet is but the lowest test of a true Missionary spirit, because it is the most liable of any to be supported by an alloy of interested motives; by a utilitarian policy, rather than Christian faith, and devotion to the spread of the Gospel and the welfare of the race. And we may here remark also, that the support of Missions in the Great West affords, by no means, the best test of a true Missionary spirit. The anxiety which has been extensively manifested to plant Christian institutions there, is not in the least surprising, but, on the contrary, the wonder is, that it has not been far more deep and wide. For he who has acquainted himself with that region, who has looked upon its broad plains, its vast seas and rivers, and its unequalled soil, must have felt that, unless some great dispensation of Providence should check the progress of our country, the day could not be far distant, when the mass of population, and, of course, the seat of power in our republic must be there; that there would reside the influence, which would determine the character of our future legislation, and the prosperity of the whole country; especially when he considered, that not only foreign lands, but this eastern section of our own land, was largely furnishing the population of the West, and that, to a great degree, the gain of the West was the loss of the East. It is a subject of astonishment, that statesmen and citizens, as well as clergymen, have not been more earnest to mould, by a Christian influence, the character of that region, which is to exercise so important a control, if not over their own interests, certainly over those of their children. There is hope of a change in this respect, however, by means of the projected facilities of communication between the East and the West. And we may rejoice in the prospect of their speedy completion, in the faith, that while men are chiefly regarding the ease with which they may transport upon them

their produce and merchandise, the overruling Spirit will use them, to engage the religious feeling, the intellect, and the wealth of the East, in a more vigorous and steady effort to transfer its own noblest characteristics, religious, moral, and intellectual, to that region, which is to take from our hand, eventually, the sceptre of political power. While, therefore, we do not question, that the Missions to the West originate in the highest and purest Christian motives, it seem to us, that this religious movement is not so great, as even a merely enlightened policy might demand. Since, therefore, there might be, extensively and justly, this mixture of inferior motive in the religious movement in favor of the West, that movement cannot be the best test of a true Missionary spirit.

Obviously, that test is to be found only in Foreign Missions; where the people to be benefited are far distant from their benefactors, and connected with them by no near ties, by scarce any tie but that of human brotherhood. Among such a people, if we strive earnestly and perseveringly to plant the Gospel, there is little room for doubt, that we are actuated by a sincere love of man and devotion to the Redeemer's cause, by an earnest desire that his blessed reign may compass the earth. Some have been disposed, it is true, to attribute inferior motives to the active supporters of even this work; but such motives are so improbable, and, if they exist, affect so few minds, that the imputation seems hardly consistent with an amiable and candid spirit. The iron grasp of selfishness is not so easily to be relaxed, that many men can be induced to pour forth their treasures in this cause for the mere credit of giving; and so many easier and surer paths to glory are open before the active laborers, that few will take this one of privation and peril, from any motive but the sincerest conviction of duty. With regard, then, to the work of Foreign Missions, what is the

position of American Unitarians? They are a small denomination, and if they had never made an effort in this cause, the plea that they were not able to extend their Missionary operations so far, might be worthy of consideration. But having made such an effort, they stand committed, as those, who have acknowledged the duty and the imperative obligation resting upon them, to do something for the wretched slaves of idolatry and superstition. How can any wish to recede from this position? They claim to be part of the Christian Church; and on the Church rests the duty of evangelizing the world; therefore, they certainly, by their own claim, impose upon themselves the duty of doing their portion, be it what it may, to extend the Saviour's reign throughout the earth. In the discharge of this acknowledged duty, what then have we done? A few preliminary observations are necessary to enable us rightly to judge of our past efforts in this cause. The only attempt, on the part of American Unitarians, to establish a Foreign Mission was made at Calcutta, as we have already stated, in connexion with Unitarians there and the British and Foreign Unitarian Association. The movement was not spontaneous, either here or in England. It was owing to an application from Calcutta. In that application was contained the striking information, that both a Baptist Missionary, and a native gentleman of the highest respectability, character, learning, and influence, had adopted Unitarian views of Christianity, and were anxious, in connexion with one or two others, to establish a Mission, in aid of which they solicited the co-operation of English and American Unitarians. The idea of a Foreign Mission was new among us, and did not meet with a ready response. More than a year elapsed before any notice was taken of the application. Then, letters of inquiry were sent to Calcutta. Answers were received, containing highly important information in much detail. The

prominent features of these answers were, that the Missions already established in India had been attended with very little success, and that this was owing, not to any want of zeal or ability in the Missionaries, but to the character of the doctrines presented to the natives as Christianity. It was urgently stated, that Christianity could never have extensive prevalence among the natives of India, unless it were in the more simple and reasonable form of Unitarianism. This statement was taken up, with great interest, in all that was written upon the subject at that time; it was made the basis of eloquent appeals to the denomination, in favor of the Mission to Calcutta; and those appeals were neither few nor wanting in force. The course of duty seemed to be plain. Providence had opened a door of access to the natives of India, by the conversion of a distinguished individual among them, a man of influence and learning, and certainly one of the most remarkable men of his age, and none but the views held by us seemed to promise the emancipation of that interesting land, from the tyranny of the most debasing superstition. This view was repeatedly urged upon the consciences and feelings of Unitarians. And, certainly, we may safely believe, that no community of Christians ever received an intimation of Providence, that seemed more clearly to point out their course of duty in extending the Redeemer's kingdom among the heathen. Such was the feeling among those, who were active in interesting the people here in the proposed Mission. A vigorous effort might then have been expected throughout the denomination, and an impression in regard to this great duty, which would have been long in fading from the hearts of the people; nay, which should have been indelibly fixed upon them, and continually growing deeper. But when we turn to what was actually done, we are disappointed. The sum of $7500 was solicited from American Unitarians, as their portion of an amount proposed

to be raised, which should be sufficient to secure the permanency of the Mission, the other portions to be contributed in Calcutta and England. On soliciting subscriptions for the object, only about $4000 were obtained. The Society for the Promotion of Christianity in India, however, pledged itself for the sum of $6000, in ten annual remittances of $600 each, which pledge they were not called upon to redeem, on account of the resignation of Mr. Adam, and the suspension of the Mission. Two remittances were indeed sent by the Society, but were returned to them again, as has been stated; so that the Society retained the whole of its funds, which have been since invested and accumulating. But, though baffled in this first attempt to establish a Foreign Mission, we should not expect to see the interest in the subject die away immediately, nor the purpose relinquished, without another effort in the same quarter, or, if success was hopeless there, in another direction. An active Missionary spirit would certainly take such a course. But we have seen no indication of a second effort; but rather an anticipation of great influence from the small efforts already made. In the Report presented to the American Unitarian Association in May, 1829, we find the following: "In Bengal, circumstances have interrupted the services that had been undertaken for the direct inculcation of Unitarian Christianity. Springs have, however, been put in motion in the higher class of natives, which, it can scarcely be doubted, will hereafter produce a wide and visible change in the faith of Hindostan. An acquaintance with the literature of England will be the means of religious as well as of intellectual improvement."

In the Report for the next year, it is said, "The Society for the promotion of Christianity in India has valuable funds at its disposal, and when a proper opportunity shall occur, its officers will be ready to follow the intimations of

Providence." The question here presents itself, what sort of "intimations" would be thought to offer a proper opportunity for Missionary effort? To look for such as occurred in the case of Rammohun Roy and Mr. Adam, it seems to us, would be expecting too much. And are we to wait, till a call comes to us from the heathen themselves, to send them the Gospel? Such was not the course of the Apostles; neither were their instructions such. Christ said, "*Go ye* into all the world, and preach the Gospel." Ought we not rather to make diligent inquiry, to discover if there be not some place, where circumstances may favor our efforts to introduce a Mission, and if need be, ought we not to employ some of the many individuals, who are sailing hence to foreign countries, in this special work of inquiry? Opportunities will be little likely to occur, if we wait for them to come and offer themselves. But we may ask if no opportunity has occurred, in the space of ten years past, even without inquiry. In the Report of the Unitarian Association for 1829, just quoted, it is said, in immediate connexion with our quotation above, "In Madras, William Roberts, a self-educated native, is zealously engaged in instructing his countrymen in the simple Gospel of Christ. It may gratify some to learn, that, in a letter just received from him, he speaks of his intention to translate into Tamul the second tract of the first series, published by the Association, entitled, 'One Hundred Scriptural Arguments for the Unitarian Faith.'" In the Report for the next year is this further statement; "No change, by which the condition of Christian Unitarianism in Calcutta would be affected, has occurred since our last Report. From William Roberts, the native teacher near Madras, gratifying intelligence has been received. He is preparing his sons to assist and succeed him in the ministry, and the Committee of the British and Foreign Unitarian Association have undertaken

to educate one of them in England." Here is a native of India, who, after being converted to Christianity, became, by his own reading and reflection, a Unitarian, and qualified himself, as far as his slender means would allow, to instruct his brethren in the Christian Faith. And more than this, he has associated his sons with him in the work, that it may not fail when he dies. This is certainly a remarkable case. What is the condition of this individual? What encouragement has he received from Unitarians in other parts of the world? He is a humble person, and has been very destitute. But some years since, the English Unitarians were induced to extend him aid, and, with their encouragement, he has prospered in his work. Might not an appropriation, in addition to theirs, have been usefully made by American Unitarians, to increase the operations and success of this truly zealous Missionary? Was not here an opportunity for more extended efforts, for the introduction of another Missionary, — of an influence that should prove widely efficacious in spreading the Gospel of Christ? And this too, without interfering with what the English Unitarians were willing to do? Let us hear what Mr. Roberts himself says, in a letter received from him by a gentleman in Boston, dated May 31, 1826, from which it appears that his labors began so long ago as 1810. He writes thus; "Since our existence became known to the respectable English Unitarians by my letters, though I have not been able to prevail with them to think upon sending a Missionary to this country, they have been very kind. I have had from them abundance of excellent books, and several remittances of money." "My printed tracts are eight in number, and contain near five hundred pages." "Though our printed tracts are a great acquisition, and my time is fully employed to promote the truth, to the best of my humble ability, yet the progress is very slow." "More books in

our own language, more teachers, and a person or two of better abilities at the head of Unitarians, are necessary, before any impression could be made upon many. That Unitarianism will triumph over the superstitions of my country, I have no doubt. But the professors of it, and teachers, and books in abundance must increase. At present, we are only keeping the truth alive, and bearing our humble testimony to it. My books are in my own language, Tamul. I have no ability to write and express the contents of them in English to the satisfaction of my respectable friends; and they, not knowing what these contain, I am afraid that I shall not be able to procure aid sufficient, even to keep up our present establishment. My lot is cast in difficult times; may the will of our Heavenly Father be done." What more distinct and urgent call for more Missionaries can we expect, than this? The English Unitarians have educated one of Mr. Roberts's sons, who sailed from England, on his return to Madras, in February, 1836. But is it supposed, that he alone will supply all the deficiency? It cannot be. Moreover, who has there been to aid Mr. Roberts during the interval between 1826 and 1836? Only two or three native teachers, whom he has interested in the work, but whose inadequate abilities and acquirements he himself intimates. Where has been the Missionary spirit among us, which should have responded to this call? Would it be supposed that we have had in our possession, for eight years past, a fund, raised for the express purpose of promoting Christianity in India, accumulating till it now amounts to $5416·20? Why no portion of this fund has been used, in the apparently good opportunity, in the pressing necessity, indeed, before us, for the purpose for which it was raised, we are wholly unable to say. All that we can say is, that it is difficult to reconcile its disuse with the existence of a true and active Missionary spirit in the

denomination. If any should think that the fund was intended for the support of a Mission at Calcutta exclusively, we may say, that while there has been no opportunity of usefulness at Calcutta since 1828, there has been obvious necessity for funds and Missionaries in other parts of India, and the consent of the contributors might undoubtedly have been obtained to alter the destination of their gifts; and there would be no occasion to fear, that the interests of Calcutta would suffer; because, the very fact of this fund having been usefully employed and seen to be working good, would secure the raising of a strong arm for Calcutta, should the time come for a second effort there. The sight of good done is a sure stimulus to do more.

It will be thus seen, that in the department of Foreign Missions, that best test of a true Missionary spirit, we have done little that can be looked upon with satisfaction. The facts are against us. The delay of more than a year, before the application of the Calcutta Unitarian Committee was noticed, the period of four years, which elapsed before important measures were taken for their aid, the obstacles and discouragements arising from this delay, which were fatal to the success of the second attempt to establish the Calcutta Mission, the manner in which the funds raised for promoting Christianity in India have been suffered to lie inactive, while great need of them, and good opportunities for their use existed at Madras, these all form a mournful chapter in the history of our Missions.

Without further remark, the facts we have noticed will show very clearly the amount of true Missionary spirit, which has existed in the denomination. They are irreconcilable with a general and constant prevalence of such a spirit. But while this is true, it is a source of satisfaction to reflect, that there have been many individuals, who have nobly striven to awaken the denomination to a just sense

of the importance of this great work of Missions. And yet, this fact has an aspect extremely discouraging. For such have been the prominent ability, zeal, character, and influence of those individuals, that we might have securely anticipated, that all would be done which ought to be done, unless the feeling of the people upon this subject were such as to render success more than doubtful. The influence and zeal of those persons were a sufficient guaranty, that efforts would not be given over or abated for a moment, while a prospect of success remained.

On the causes, which have operated against a spirit of active Missionary enterprise among us, much was truly and forcibly written, when the Calcutta Mission was agitated. To enter far, at present, upon the consideration of them, would make it necessary to exceed the contemplated limits of this view of our Missions; and, as there would probably be a difference of opinion upon the subject, it may be better, that they should be chiefly left to individual examination and reflection. We shall only glance at two or three of the more obvious and prominent of these causes.

The first, we shall notice, is the difficulty of producing a general, united action throughout the denomination. The history of all general efforts among us, and particularly that of the American Unitarian Association, which was designed to produce the united action of all, shows clearly that this difficulty has existed, and has been a prominent obstacle to Missionary as well as other effort. Why is it so? To say that it proceeds from any feeling of actual disunion, is to assert what the universal and constant harmony and peace among us seem evidently to refute. It may more probably be ascribed to our form of Church government. Unitarians, generally, in this country, profess the principles of Congregationalism. In practice, however, it may be that we have rather verged upon Independency. So great has

been the fear of the controlling influence of consociations and councils, that they have come into disuse, or been reduced to the merest form, and certainly have little or no influence in binding us together. Consequently, each Society, occupied almost entirely with its own concerns, comes to have scarce a relation of sympathy with others, at the same time that there exists not the least feeling of opposition. Hence has arisen a distaste for associated effort, perhaps a jealousy of associations. This feeling has been fostered by the opinions of prominent individuals among us, whose sense of the dangers of association has been lively and deep. Still, it seems to have been found practically impossible to proceed, without association of some kind. As social beings, we find ourselves drawn to it. By the ordination of nature, the individual being weak, and the association all-powerful, nothing seems left to us, if we would accomplish great ends, but to adopt the principle of association; guarding, of course, in every possible way, against the evils that may flow from it. Indeed, the evil is not so much in association itself, for this is the ordinance of God; but in the loose and irresponsible character of many of the associations of the present day. Let their objects and principles be well defined, let the duties of their officers be definite and fixed, and let the responsibilities of these be certain, and not to be escaped from. Then, those who furnish the means of carrying on their operations, will have security that their gifts are properly applied. Such associations are necessary, and must be useful, especially in the promotion of benevolent and religious works. If we cannot have such associations, if our form of church government tends directly to disincline us to them, may not the interests of the Redeemer's kingdom suffer in consequence, and the progress of his reign upon earth be retarded? And, therefore, may it not well be doubted, whether

Christ ever intended that his Church should assume such a form, prejudicial to its growth and extension? The question seems worthy of consideration. Extremes are fraught with evil. And, however pleasant to the feelings, may be a wholly unrestrained liberty and strict individual independence in religious concerns, is it not possible to carry it, in them, as well as in civil affairs, to an extent that shall interfere with the universal good? May not ultraism on this, as on other subjects, be aside from the truth?

In order to the most efficient Missionary action, a Society is needed, that shall produce a general union throughout the denomination. The American Unitarian Association is the best adapted of any now existing, to accomplish this end, by its plan of having an Auxiliary in every religious society. But to make it completely efficient, some modifications seem necessary. Its operations, at present, are conducted by a comparatively small number of those who are actually members, on account of the distance of many Auxiliaries from Boston, where meetings are held, and the consequent inconvenience of their members attending. Of course, the interest felt in the Association is much less than it would be, if there were a more general participation in the direction of its measures. The religious societies being so widely scattered over the country, there seems no way of effecting this, but by the stated meeting, once in two, three, or four years, as may be judged proper, of a Convention, composed of delegates from all the Auxiliaries; which Convention might choose a Board of Directors, who should have the superintendence of all the operations of the Association, in both of its distinct departments of Tracts and Missions, and should be persons from different parts of the country, that the interests and wants of all may be known and considered, in the determination of measures. This Board might be composed of twenty, thirty, or any number judged

necessary, and, being a smaller body than the Convention, might meet annually, at some central point, for the discussion of measures, subject, of course, in all things to the expressed will of the Convention. Under this Board, and appointed by it, might be three Committees; one, chosen to manage the Tract department, another, the department of Domestic Missions, and the other, that of Foreign Missions. These Committees should be composed of persons, residing at or near the place, where the business transactions of the Association, such as the printing of the Tracts, &c., could be most conveniently carried on, and should be subject to the Board of Directors. We should then have a Convention, once in a convenient number of years, as three, for instance, in which all the Auxiliaries would be represented by one or more delegates from each. Its meeting would be a season of great interest, and a time, not only for speaking, but for action; for devising measures, and ways and means, for hearing the reports of the Board of Directors, and of the Committees under them, and for considering all the interests of the Tract and Missionary enterprises. But such a Convention could not meet frequently. Hence the necessity of a Board of Directors, who could meet oftener, as once a year for instance; in whose wisdom and experience the denomination could confide. This Board may seem to some all that is wanted, without the Committees under it. But the contrary will appear, from the obvious importance of this Board being not a local body, but composed of members from all parts of the Union, that the interests of all may be represented in this body, no less than in the Convention; as it would be the province of this Board to determine upon measures, in the exigences and interval between the meetings of the Convention. Another body is therefore necessary for the execution of measures, and this must necessarily be local;

and, by dividing it into three Committees, each of which shall superintend a separate department, namely, that of the Tract, of the Domestic, and of the Foreign Missions, a better attention will be secured to each. There is also a propriety in making the departments distinct, in order that each individual, contributing funds, may be allowed to designate the particular object to which he would have his funds applied; as some think much of the distribution of Tracts, who are less willing to support Missions, and some are in favor of Domestic Missions, who are not so well disposed towards Foreign. And in this way, also, we see not why all obstacles will not be removed, that might reasonably prevent the union of all the Tract and Missionary Societies now existing, with the Association; so that there would be one operative body, in which the interests of all would be represented, and one concentrated effort throughout the denomination. By such a union, the ability of the Association would be increased, and it would immediately have the power of entering upon the Foreign department of Missions, which has not hitherto been included among its objects.

These are merely thoughts which have occurred to the writer, during his residence in a distant part of the country, where he had some opportunity of observing the general feeling upon this subject. They will have to many, undoubtedly, the aspect of too much concentration. But we may ask, is not the alternative before the denomination, either to adopt such concentration, or to linger dissatisfied and conscience-stricken, in the present course of comparatively inefficient effort for the spread of the Redeemer's kingdom?

Another check to the spirit of Missionary enterprise among us, has been the fear of acting a sectarian part; and the feeling arising from this, that, as other denominations were in

the field, those who needed Christian institutions would not suffer, if we were not there, and that, therefore, there was no especial need of our moving in their behalf. With regard to the last reason, that the work would probably be done, whether we took any part in it or not, it may simply be asked, whether any body of men can justly refrain from performing a duty, which is acknowledged to be binding upon them as a part of the Christian Church, because some other part of the Church may do it for them; at the same time, that they have not really the slightest authority for believing that the work, which belongs to them to do, will be done by any other body of men. Manifestly, the neglect cannot be justified. With regard to the first reason, the fear of acting a sectarian part, we may ask, is the propagation simply of any peculiar class of views to be regarded as sectarian, in the bad sense of the word? Obviously not. Then sectarianism, in its odious sense, has relation to the spirit with which any peculiar class of views may be propagated; to the spirit of contention, to the abusive, unjust, or oppressive measures, that may be used in propagating them. If any one, therefore, fears that he may be sectarian in laboring for the spread of his peculiar views, this is a reason why he should be careful to strive in love, but no reason for neglecting to extend the knowledge of what he believes to be truth.

But the indisposition of many Unitarians to labor for the spread of their peculiar views, which passes for the fear of being sectarian, arises from the feeling, that their own views are not so important, that they should make direct efforts to change a brother's faith, who thinks differently from them. If any are disposed to inquire, they will aid them, and are very happy to see their own views extending; but farther they are unwilling to go. Here it may be asked — if the difference between the views of Unitarians and other denomi-

nations is so little important, why do they exist as a distinct body of Christians? If their distinctive tenets are not of such consequence, that they feel bound to make efforts for their spread, if Unitarianism has not a vitality of its own, if the system cannot maintain a vigorous separate existence, why then was the difference ever so agitated, as to produce a separation between ours and other denominations? Why add another to the many divisions in Christ's church, and thus weaken its power to go forward, "in unity of spirit," to the rescue of the world from moral death? The thorough Unitarian unquestionably believes that his own views are the truth of the Gospel; what the Saviour actually taught, as distinguished from what he may be falsely believed to have taught. He, therefore, in contending for his own views, must feel himself to be contending for Christianity; and he, on the other hand, who is not willing to labor for the spread of his own views, either cannot have a complete faith that they are the truth of Christianity, or must think them not essentially important. If the last is his view, it is manifestly his duty, instead of raising up a new sect, to join the one already existing, which comes nearest to his own views of right. Therefore, if those, by whose instrumentality the separation took place in this country, did not regard their own views as essentially important, they committed a most unfortunate error, in dwelling upon them to such a degree, as to induce the separation. But they undoubtedly did regard the difference between themselves and other denominations as very important, and felt themselves bound, as champions of truth, to proclaim it. And we cannot see how any one, who is thoroughly Unitarian, can consistently decline to labor for the spread of his own views. All denominations must do the same, if they regard their tenets as the truth of Christianity. But all must beware, that they do it in love; not as of Paul, or Cephas, or Apollos, but as of Christ.

A third reason, which has deterred many from favoring the enterprise of Missions, and especially of Foreign Missions, has been the manner in which this cause has been advocated, supported, and conducted by some other denominations. — It may be true, that mistakes and imprudence have sometimes distinguished the proceedings of other Christians, in this great and difficult work. We are not disposed to question the assertion, nor do we appear as their apologists. But granting the fact, is it any reason, why those should take no part in the work, who think they see wherein others have erred, and therefore must feel themselves to be better qualified for the work, than those who have hitherto engaged in it? Do they not place themselves in a very unamiable light, who go into the field, merely to sit down upon the wall, and make their remarks upon the reapers, while themselves touch not a finger to the sickle, to show their hard-working brethren a better way to gather the harvest of souls? Should we not rather remember, that they, who went into the vineyard to labor, even at the eleventh hour, received a reward, which they would never have obtained by standing idle in the market-place? Is it not to be feared, that much has been said respecting the Missionary operations of other denominations, in which there has been too little reason, as well as too little charity? And when a few disciples have gathered together here and there, and, confiding in the Saviour's promise, "Ask, and ye shall receive," and in the Apostle's assurance, that "the fervent prayer of the righteous availeth much," have commended this cause to the blessing of God, is there not reason to fear, that many have looked upon them with a spirit of lightness and irreverence; and have been ready to cry, "Fanaticism," at what has been often, we may say, generally, an exhibition of sober, rational trust in the superintending Providence of God? Surely, when we look upon our own labors in the cause of Foreign

Missions, it would seem to become us to speak very considerately and charitably of the astonishing exertions of others; to strive rather to improve by the view of their errors, than to make those errors a reason for doing nothing.

We have thus contemplated our efforts in the cause of Missions, as we proposed, in the spirit of humble, candid, impartial self-examination. The conclusion of every reader must be, that, notwithstanding the difficulties alluded to at the commencement of this view, as incidental to the peculiar position of the denomination, Unitarians in this country have had the power to do far more, for the cause of Missions, than they have done. And this, we believe, is a familiar and very general conviction. At the last anniversary of the American Unitarian Association, the remark was made, that "we need Mission movements, as well as Mission talking and preaching." That there was ground for the remark is evident from the following, taken from the Report of 1830. "The people are thirsting for instruction. They call to us to give it to them from the press and from the pulpit — in the silent pamphlet, and through the living teacher. We cannot refuse them without a pang, keener than his, who is obliged to see bodily want that he cannot relieve. Here are the wants of the mind, its immortal wants, lifting up the cry for help." In contrast with these words, the general Missionary appropriations of the Association, for the year ending when the above report was made, amounted to only $235; while, after all the expenses of the year were paid, there remained in the treasury $926·95, subject to such appropriation; and at the end of the previous year, there had remained a similar balance of $1224·48. "The Mission movements" did not correspond with "the Mission talking."

That we may see, in a single view, the proportion of the

Missionary effort to the ability of the denomination, let us look at a simple statement. The appropriations for Missions throughout the denomination, during the year ending May 30, 1837, the last of which we have an official account, did not exceed $9400. Of this, $2100 were from funds given, in former years, to the various Missionary associations of the denomination; leaving only $7300, as the amount contributed among us to the cause of Missions, during that year. How does this compare with the ability of the denomination? There are now computed to be two hundred and twenty-one Societies; but as some of these are new and feeble, let us place the number at two hundred. It is certainly taking a moderate average to say, that fifty persons in each of these Societies are able to make a monthly offering of twenty-five cents for the support of Missions. This, during a year, would be for an individual, three dollars; for a Society, $150; and for the whole two hundred Societies, $30,000; about four times the amount contributed among us for this object, during the last year of which we have an official account; and this, too, by placing the monthly offering at so reasonable a sum, and supposing only fifty persons in each Society able to make it, whereas, in some of our Societies, the number were better placed at three hundred.

This statement shows, conclusively, how small has been the Missionary effort, compared with the ability of the denomination; it shows, abundantly, that there has accumulated a vast debt, due from us to the cause of Christ, to discharge which we are even now scarcely preparing.

We have spoken, perhaps strongly, of our inactivity in the cause of Missions, and we have favorably regarded Foreign Missions; two points, on which the universal sympathy of our brethren may not be with us. But let them not therefore conclude at once, that we entertain extravagant notions of the power and success of Missions, or that the

vision of a speedily converted world is arrayed before us. "Of the times and the seasons," knowing nothing, we have nothing to say. We have no Millennial prophecy to utter. Issues are in the hand of God. "In the fulness of time, he sent forth his Son," and, in the fulness of time, the Son will deliver up the kingdom, having subdued all things to himself. But, slow as the progress of Christianity may seem, few as are the intimations of the approach of that day, when "All Flesh shall see the salvation of God," there is one point that is clear, and beyond which we need not be anxious to look. The work is plainly before us, though the end be veiled from sight. Nothing can be more evident, as far as we have any knowledge of the subject, than that the triumph of Christianity, if it shall advance, is to be wrought by the labors of the great body of believers, who have felt the power and blessedness of the Gospel. On the influences of the Spirit, to make those labors effectual, we may indeed rely. But God has given no intimation of any future supernatural interposition, for the spread of the Redeemer's kingdom Yet, undoubtedly, the interests of that kingdom have been left, where, in the view of Infinite Wisdom, they were seen to be safe. But what a responsibility, resting on those who have received the Gospel, does this bring to our view? May not the Christian Church well tremble, in view of what it has been doing, compared with what it has to do? Who, that seriously and closely meditates upon this subject, will not be oppressed by his sense of the greatness of the work, which Christianity, living and active in the hearts of Christians, is to accomplish in the world? Such an one will never believe, that that work may be quietly left to the natural course of things, to the operation of casual influences, that may be active in the world. He will never believe, that the feeble, disconnected efforts of here and there an awakened Christian, will cause the knowledge of Christ to compass the

earth. He will be satisfied, that nothing can do the work, but an irrepressible spirit of Christian life, that cannot rest without action for the Redeemer's cause, pervading the whole body of believers; nothing, but a general, true, and deep enthusiasm. Let us not be misunderstood. We say, enthusiasm. Fanaticism will never do it. An excitement, not based on individual conviction, the offspring of sympathy, depending for its life on the continuance of the external stimulus that gave it being, is too fitful a flame to purify the world. Its brightest flash may be the last. The refining fire, that shall subdue it, must burn with a steadier and enduring heat. The experienced power and blessing of Christianity in the soul, the New Life in each believer's heart, prompting him to communicate what he has felt to be so great a good, urging him, with lively gratitude, to be a faithful Soldier of the Cross, and to discharge all his duty to Jesus Christ, and to the world for which He died, this, — enlisting in the cause, not a fiery multitude, deriving all its impulse and direction from a few leaders, but the concentrated individuality of all, their might and weakness, wealth and poverty, the rich man's thousands and the widow's mite, with an impulse, coming from the self-moved, or, more truly, heaven-moved heart of each, — this is the general, true, and deep enthusiasm of Christians, which is to accomplish the great work of Christianity in the world. And most especially must that spirit, which essays to proclaim "good tidings" on the outposts of the Church, be full of this enthusiasm; no slave of sympathy, but sufficient for itself; feeling never lonely, in a lonely work; a deep well, never to be exhausted by the copious and unceasing draughts on its rich springs; a fire, lighted from no neighboring altar, but divinely kindled and spontaneous in the fleshly tabernacle where it lives; eternal as the Vestal flame, without the need of Vestal to attend and feed it.

If such enthusiasm is the only power which can convert the world; if fanaticism, with all its impetus and heat, will fail, how little is to be expected from that extreme of coolness and moderation, which is disposed to let things take their course, and suffer the world to go on its way, in the easy faith, that God will perform his own work in his own time. Such a spirit finds no countenance in the Gospel. It is an indolent and selfish spirit. It denies the obligations, which the possession of Christianity imposes on us; is willing to enjoy its faith and promises and hopes, to expatiate, with ever increasing delight, on the pure spirit, the majestic truth, and boundless visions of felicity it unfolds, and yet, to its shame, is little moved with compassion for a World, from which this infinite prospect is shut out; a World, lying, "without God and without hope," in the night of Idolatry and the death of Sin, but—the same World, for which even the Son of God was content to suffer and die. There is evidently something wrong, when professed followers of Jesus Christ exhibit so little of "the mind which was in him;" a grievous falling away from the spirit of the early times, when the heralds of the Gospel were continually engaged in planting new churches, and not only so, but when the established churches universally acknowledged and performed the duty of fostering these tender vines, and of sending aid to needy and distressed brethren everywhere.

If such be the work before us, and such the power which alone can compass it, what remains, but that we address ourselves to it, earnestly, with a deep faith and trustful hope; that we "be not weary in well doing," knowing that "in due season we shall reap, if we faint not?" Let us repose on the promises of God; pray "that the word of the Lord may have free course and be glorified;" and, in the small vision of results, which he now vouchsafes to his Church, be anxious only, that we may faithfully discharge all our

obligations to his cause, in our day and generation. And may He, without whom we are nothing, be graciously pleased to strengthen our weakness, to pardon our unworthiness, and to accept us, as useful, though humble instruments, in accomplishing his Divine will.

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